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WEEK BY WEEK

The Future of Our Civilisation

ARNOLD TOYNBEE, in a recent broadcast talk, said he could think of no less than twenty civilisations which had died, or were plainly dying. But, he declared, twenty was too small a number from which to deduce a general rule. There were incalculable factors in the present situation. Man was a creature who could learn from past experience. Perhaps he would learn. Perhaps he would avoid the mistakes which had destroyed previous civilisations. Thus Arnold Toynbee ended his talk on a note of restrained optimism.

This note of restrained optimism needs to be sounded today, as we contemplate the sickness of our civilisation. For we must do more than contemplate it—we must do something about it. But if we are to do something about it, we must have reasonable hope that what we do will be effective.

No Inevitability

The optimism that believed in "the inevitability of progress" is discredited. Men today, disheartened by the experiences of two world wars, shocked by the revelations of "man's inhumanity to man", and stunned by the disillusionments of two post-world-war periods, have rushed to the opposite extreme—they have come to believe in the inevitability of decline. But the one belief is as illogical as the other. If man is in any sense a free agent, within whatever narrow limits his freedom may be confined, there is no inevitability anywhere.

Man is a creature who makes experiments. He began making them long before the dawn of recorded history. History shows how he has experimented with civilisation in many lands and through many ages. So far, all but one of these experiments have failed, in the sense that they have not endured, and the one exception—our civilisation—is still in the crucible of trial. It may fail. But it need not fail.

They Died of War

Why did the civilisations of the past decay and die? They died, according to Arnold Toynbee, because they failed to find an effective solution for the problem of war. They found a solution, but it was not an effective solution. Their solution was the peace imposed by the dominant and all-powerful State—a solution which contained within itself the germs of its own dissolution. Hitler tried that way, and failed in the early stages of his experiment. The Romans also failed, though not in the early stages.

There is no permanent solution in terms of the all-powerful State. What is the alternative? Compromise? That, too, has been tried. Dancgeld! Munich! The partition of Palestine! Some of the results of the method of compromise do not appear very promising.

Yet compromise is a valuable device—sometimes. It is specially valuable in practical affairs as a temporary measure—a palliative—whilst more permanent and positive remedies are being sought. Half a loaf is better than no bread. But half a truth may be no better than a lie. In the clash between two extremes, it is not always possible to find a satisfactory compromise between them.

Compromise or Synthesis

Where is the safe middle path between Communism and anti-Communism, between Freedom and Authority, between Thinking with the Mind and Thinking with the Blood, between Reason and Unreason, between the claims of a Sovereign State which is a law unto itself and the needs of a world-wide community? There is no such middle path. Any compromise between truth and error is itself error.

Therefore, though some sort of compromise may suffice to secure a breathing space in the present crisis of civilisation, it seems unlikely that our civilisation will be saved by compromise between the different ideologies which now divide men and nations. Does this mean that, in the end, the different ideologies must fight it out in a Third World War? No, it doesn't. There is an alternative—the method of synthesis, which is quite different from compromise.

Above the Iron Curtain

When we compromise between two extremes, we take up a "betwixt and between" position which fully satisfies neither side. But if we carry the issue to a higher level, we may achieve a synthesis which will be a new creation, doing justice to both extremes and satisfying both sides.

What is required in Europe, and in the world, is synthesis. If we cannot lower the Iron Curtain which separates the West from the East, we must rise above it. We must ascend into those upper regions where we think of men, all men, as our brothers, whatever the colour of their skins or the nature of their ideologies. On that level, the grace of human sympathy will enable us to arrive at an understanding of the aims and aspirations of those who are our brothers, and end the misunderstandings which cause them to behave as though they regarded us as their potential enemies. Thus, through mutual understanding, there will emerge a synthesis of their aims and ours.

Hammer and Sickle and Star

Difficult? Of course it is difficult. The West and the East do not speak the same language. As Lord Reading has said: "The Russians write Democracy in perverted commas." But they do write it. They must mean something by it. They have a banner with a strange device—the Hammer, the Sickle, and the Star. That, too, must mean something. It could mean something great and grand. It could be a symbol of the dignity of labour. The Hammer might remind us of a certain workshop in Nazareth; the Star might be the Star of Bethlehem.

Not thus, it would appear, are Hammer and Sickle and Star interpreted by "the thirteen men of the Kremlin". But what do these symbols mean to the teeming millions of the U.S.S.R.? In the long run, what matters is not the interpretation placed upon the symbols by a small governing clique, but the interpretation of the masses. As a man thinketh of his symbols, so is he.

The Crucial Issue

There can be no enduring compromise between Truth and Error. There is no half-way house between Western Democracy and Eastern Communism. But somewhere, on some level, there is a realm where the needs and hopes and fears and aspirations of the masses on this side of the Iron Curtain and on that side can be harmonised. Somewhere, on some level, there is an atmosphere in which a synthesis of the diverging ideologies can be brought about. Have we enough of the grace of human sympathy—which some would call the grace of God—to reach that level before it is too late?

"Be my Brother, or die," said the French Revolutionist, —so assured of the finality of his particular vision of brotherhood that he was prepared to send all who did not agree with him to the guillotine! Echoes of his words are still resounding, and not only from one side of the Iron Curtain. Yet, in a sense which he never intended, what he said contained an element of truth. We have reached a stage in the history of our civilisation where we are able to discern the fuller truth, and to-day, on both sides of the Iron Curtain, men face the crucial issue of the hour: "Be my brother, or we shall both die."

(The Week by Week Notes have been contributed this week by the Rev. G. Randall Jones, M.A., B.Sc., B.D. The contributor next week will be Principal R. V. Holt, M.A., B. Litt.)

THE HOLIDAYS!

By Hubert G. Woodford, B.A.

ALL THE great railway stations have been thronged with holiday crowds. Out of the grime and heat of our cities and industrial towns, multitudes have been migrating to the seaside, moor or mountain to find civilised humanity's reward after long months of dogged, unceasing effort at bread-winning. For a week or a fortnight they have been able to follow Thoreau's advice and live "an uncommitted life", forgetting for a brief period that they are typists or teachers, domestic servants, or the person who is called "Sir" or "Mam" a hundred times a day. During this rare interlude in the season's round they have known the joy of what Hazlitt called "being Lord of oneself and unencumbered with a name". City clerks who have been tied to their desks in stuffy offices for nearly a year have climbed the breezy heights to view the coloured counties spread out before them and have shed their fatigues as they have plunged into the sea. Girls who have been tic-tacking at their typewriters, or serving in stores or speeding production in the mills have escaped to where their faces can be burned with the sun and with happiness. Hard-worked mothers have perspiringly carried innumerable bundles of luggage, and quite respectable fathers, with spades and buckets, and eyes alight with joy, have become children again when the sands were reached. Some of them, perhaps, were conscious of the sting of a tear when they remembered how they had altered since those far-off days when their feet were in the ankle-straps of childhood and the whites of their eyes were blue. They had deteriorated into creatures of habit; the vision splendid had faded into the light of a very common day, and those sweet, impulsive years of childhood are forever behind. But now for a week or two all these enjoy a break from their strenuous lives.

Those who live in country towns within easy reach of the open country and the rolling downs and a glimpse of the sea, cannot imagine the relief a city-worker finds in looking from a railway carriage or motor-coach, watching Nature putting off London or Bristol or Manchester like a garment, until the last fringes of the smoke-counterpane is left behind and the air is clear and clean. He enjoys every detail of the journey, or he sinks into a kind of half-sleeping state, until at last the hills open to the sea.

When we start a holiday, most of us are in search of the merely new and accidental, but gradually we find ourselves surrendering to that old beauty of the world, which, beneath all the secondary causes we give for holiday-making, is the real cause for which we forsook our habitual haunts. In a few hours one feels at home by the breaking waves; houses, streets, shops, people, become friendly and familiar. The hills make us adventurous, the sea, with its impetuous tumbling and delirious unrest, fills us with a passion for

freedom, and the sunshine enters the blood and refreshes the tired brain. Stimulated from without and free within, we begin to discover whole tracks of our natures which we had never dreamed existed. Like a prodigal who has been too much in the world, getting and spending and laying waste his powers, we return home again to the earth that bore us, and find in our hearts at last a strange peace. We find ourselves as George Fox would have said, "in unity with the creation".

Even in man's deepest human affections, he reveals the fact, that deeper than his love for the human lies his love for the earth. Our lyric poetry with its songs of love and regret bears witness to this. Man has always sought to embellish his love for woman by references to this universal love of Earth, with its heights and depths, its distances, its colours and scents. The passionate Song of Solomon is a classical example, and where would Baudelaire have looked for the rich symbolism of love and passion if the beauty and variety of earth and sea and sky had been for him a closed book? After all, we are part of the whole. The blood of the violet and the rose is in our veins. The mountains lure us and the stars hold our gaze because we and they are rooted in the same reality.

On a holiday the mind needs to be spread out and bleached. It needs to be fed with what Wordsworth called "a wise passiveness". More may be happening to us in the deeper recesses of our personalities when we just "laze" upon the rocks within sight of the sea or wander through a country lane, than in those more active hours of our ordinary days. One pure and simple experience in close touch with Nature may accomplish more for our real life than many weeks of feverish activity. Richard Jefferies has written of such an experience: "There alone, I went down to the sea. I stood where the foam came to my feet, and looked out over the sunlit waters. The great earth bearing the richness of harvest, its hills golden with corn, was at my back; its strength and firmness under me. The great sun shone above, the wide sea was before me, the wind came sweet and strong from the waves. . . . I rubbed out some of the wheat in my hands. I took up a piece of clod and crumbled it in my fingers—it was a joy to touch it—I got my hand so that I could see the sunlit gleam on the slightly moist surface of the skin. The earth and sun were like my flesh and blood, and the air of the sea—life."

I knew a man who went to Egypt intending to study the Pyramids and write a thesis on their construction, but when he arrived, and saw for the first time an eastern sky at night, with the stars appearing like great glowing lamps swinging before the mystic altar of some awful deity, all he could do was to lie on his back and just gaze into the sky. Dare one quote again those oft-quoted lines of the gypsy-headed tramping singer of the English fields and birds:—

"What is this life, if, full of care,
We have no time to stand and stare?"

Of all the gifts of a holiday—health, new scenes and release from the habitual—the greatest is surely this return to reverie, and the removal of the dust that settles on the heart and mind as well as on the ledge.

There is, however, another form of holiday-making which lies in an inner detachment of the mind rather than in a change of outward scene. There will always be those, who of necessity will never find actual holiday from things that imprison the body and sorely try the sensibilities. There are the millions shut in by bodily handicaps, and those who year after year have to endure the limiting and inglorious environment of sick rooms and hospital wards. Their only way of holiday is an inward way. And here we come upon one of the greatest arts of life. A brilliant woman of genius once said as a result of her wide experience: "At bottom there is in life only what one puts into it." And Montaigne, from an experience still wider, said: "External occasions take both flavour and colour from the inward constitution." And we all remember those great lines of brave Richard Lovelace:—

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a heritage:
If I have freedom in my love
And in my soul am free,

Angels alone, that soar above,
Enjoy such liberty."

Precisely in proportion as we become in ourselves deeper, freer, more open-eyed, does our environment become more wonderful and more wholly removed from tedium and vulgarity. Truly, it is the world within that conditions the world without.

Whilst we make the most of the time we spend on holiday by mountain, moor or sea, let us remember that when we return to resume our familiar tasks and to strap ourselves afresh into the harness of habit, that even in the midst of the most pressing urgencies, and circumstances the least promising, there are reserved for us holiday seasons in which the soul may rejoice, even when body and mind are tied to the trivial round and the common task.

CHRISTIANITY AND THE OLD TESTAMENT

By Sidney Spencer, B.A.

IT SEEMS a strange paradox that Christianity, while it claims to be a new religion, embodying a fresh insight into the nature of God and His purpose for mankind, should yet carry with it, and proclaim as sacred Scripture, a book which stands in some respects for the very outlook which Christianity sought to supersede. The Old Testament sanctifies the Law of Moses, in both its moral and its ceremonial aspects; it lays down the principle of reprisals ("an eye for an eye") which Jesus condemned; it glorifies deeds of violence which are altogether out of harmony with the Christian spirit; it enshrines in many of its stories a crude and limited conception of God which stands in striking contrast with the vision of Jesus; it identifies religion again and again with a nationalist outlook which cannot be reconciled with the universalism which lies at the heart of the Christian message.

According to the traditional view the whole of the Bible—the Old Testament just as much as the New—is divinely inspired; it speaks to us with a divine authority; it is true as a record of fact, and it is true also in its teaching. The God who spoke to Moses on the Mount, whose will is expressed in the Jewish Law, is the God who revealed Himself in Jesus, and spoke through His voice. Until recent times this view has been almost universally accepted in the Christian Church. Christian teachers and their followers have been strangely blind to the contradictions which the official doctrine involved. Yet in early centuries there were some who saw those contradictions, and made a serious attempt to grapple with them. In the second century there was a widespread movement in the Church led by Marcion. Like everyone else, Marcion believed that the teaching of the Old Testament about God was absolutely true. Unlike other leaders, however, he saw that much of this teaching was incompatible with the faith of the New Testament. Consequently he declared that there were two different Gods existing side by side—the stern, jealous, wrathful God of Moses (who created the world and gave the Law) and the higher God of love and mercy, revealed by Jesus. Marcion's teaching enjoyed a considerable vogue in the second and third centuries, in spite of the strenuous opposition which it naturally aroused among orthodox Christians. Its significance is not, of course, that it really solved the problem, since it postulated a fundamental dualism in which the human mind could not rest. Its significance is that it shows us that in early centuries there were some who recognised the existence of the problem—who felt a profound disharmony between the Old Testament and the New. Officially, the Church maintained that there was no such disharmony—there was simply a fuller revelation in the New. The God of Moses, who commanded his people to exterminate their enemies, was for the orthodox one with the God of Jesus, whose name is Love. The result has been confusion and inconsistency with regard to the nature of God and the practical expression of religion. That confusion and inconsistency are writ large in the history of the Church. From the beginning the Church proclaimed the Law of Love: yet for centuries it persecuted heretics, and gave its sanction to slavery and war. Only recently a Commission of the Church of England declared that in certain circumstances it is justifiable for a nation to use the atom bomb.

The witness of Christian men to the gospel of Christ has been weakened and confused by the continuing influence of traditions derived from the Old Testament. What, then, is to be our attitude? Today the whole question needs to be considered afresh in the light of modern study and the deeper understanding of revelation to which we are naturally led. Traditionally, the Church was unable to face the issue fairly and squarely, because its outlook was dominated by a highly artificial view of Scripture. Modern study has undermined that view. What inspiration means for us is not that any body of Scripture is infallibly true, but that men have time and again been illuminated by the Light of God, have been receptive to His Truth, have heard His Voice and known His Will. In the Gospels it was not the evangelists who were inspired, but the Man whose words and deeds they record. In the Old Testament it was not the historians and law-givers to whom revelation came, but the greatest of the prophets and psalmists.

People tell us sometimes that we should cut out the Old Testament altogether, because so much of it conflicts with the wisdom and insight of Jesus. But what is really necessary is that we should read it with discrimination and understanding, so that we may see the record which it gives us of spiritual growth. The great mistake which men have made lies in treating it as though it were all of a piece. Actually, the most remarkable thing in the Old Testament is the different levels of truth and insight which it contains. For the early Hebrews, Jehovah was an exceedingly limited deity, a God of storm and thunder, whose home was on Mount Sinai. In the Book of Exodus he is described as "a man of war", whose "right hand dashes in pieces the enemy". That point of view prevailed for many centuries. It is represented in many of the Old Testament writings. It was held by the early prophets, from Moses to Elijah. Yet among the later prophets there came about a marvellous transformation. From being the local and national deity of the Hebrews, Jehovah came to be conceived, in the vision of the greatest of the prophets and psalmists, as a universal Presence, from whom none could flee, who covered Himself with light as with a garment, whose law should be written in the hearts of men, who required of men mercy, humility, loving kindness, whose rule should be expressed in the beating of swords into ploughshares and spears into pruning-hooks. The most striking expression of the change of thought which we find in the great prophets is the figure of the Servant of Jehovah in the second part of Isaiah. The Servant, who appears to typify a purified Israel, is to win the world for the service of God, not by the might of arms, but by sacrifice and suffering and the power of the Spirit. The Gospels show us that Jesus was himself profoundly influenced by that conception. He set out to be in his own person, the Servant of God, by whose sufferings the hearts of men should be changed.

It is evident from this example that we cannot separate the life and thought of Jesus from the higher traditions and teachings of Israel. Jesus was a spiritual revolutionary. He called men to put aside the tradition of violence, the spirit of narrow nationalism, the righteousness based on the letter of the Law, which prevailed in his time. He was the messenger of the creative Spirit which, as it comes to birth in the hearts of men, makes all things new. But that did not mean that he cut himself off from the larger and truer visions of the prophets who were before him. In his religion there is gathered up, and carried forward to a fuller growth, all that is best and truest in the teaching of the Hebrew Scriptures. In him the Scriptures were indeed "fulfilled". The ideals and aspirations of the past were carried forward to a fulfilment which is also for ourselves the promise of the future. The newness of life which he brought is expressed in the words of the ancient Law: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength". And that is a principle which can never grow old; it is a love which shall be renewed year by year and age by age, as we "press on towards the goal unto the prize of the high calling of God in Christ Jesus".

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CADOUX'S "LIFE OF JESUS"

By G. J. Sparham

I CAME on it recently in a shop in the old walled city of Nicosia. It seemed odd to find such a book in illiberal, Levantine Cyprus. But there it was, with about six other copies, looking down new and fresh from its shelf. Yet perhaps, it was not quite so strange as might at first appear, for Cecil John Cadoux himself was born at Smyrna, not so far away, and though he lived to become the Vice-Principal of, and Mackennal Professor of Church History at, Mansfield College, Oxford, that Smyrna connection seemed, in a sense, to justify the incongruity of the book's appearing where I discovered it that day.

I am not sure that *The Life of Jesus*¹ was the best possible title for it. I think an "Account of", or an "Introduction to the Life of Jesus" would have been more appropriate. It was not a "Life". Clearly, it was a result of lectures given, and questions answered, on the Gospel records through the years of an academic and tutorial career. I could not help wondering, indeed, as I read through its 224 pages, what Cadoux would have made of the regular charge of a Congregationalist congregation. His career was collegiate throughout, which was an altogether different affair.

One had learned to expect forthright things of Cadoux, and this book can be assuredly said to fulfil expectations. Examples abound. Against Fundamentalists, Neotraditionalists and Catholics alike he directs a successive fire. In the second chapter, for instance, he sweeps away the virgin birth in a sentence. Says the author, "Jesus was the first born son of a Jewish girl named Mary and her husband Joseph, a descendant of King David—and the place (of his birth) was in all probability Nazareth." An outright stroke. Regarding the alleged miracles of the Gospels, his estimate is that characteristic generally of liberal, or Unitarian, circles; the miracles of healing, on the whole credible; the remainder, either misapprehensions of actual facts, or incredible accretions. He rejects the bodily resurrection unequivocally, but believes in real and objective spiritual appearances. He leaves the nature of Jesus undefined, but the person he shows is one so incognisant of the future, so apt to adapt his reactions to the unfoldings of circumstance, that it is left to be inferred that in no orthodox sense could this person have been God. His divinity, as Cadoux puts it, is seen not always in what he said, or even in what he did, but in what he inwardly achieved, and spiritually was. Contrary to common liberal opinion is his estimate of the duration of Jesus' ministry. He bases it upon the Johannine scheme of two-and-a-half to three years.

Perhaps the most distinctive and radical feature of the book is that in which the author expounds his contention that Jesus had a vital political interest. Jesus, says Cadoux, believed himself to have been the expected Jewish Messiah. He believed it to be his destiny to set his people free, and free from the Roman Yoke. He believed that if they would accept him as their Messiah, his ethic, his way of life, would achieve this emancipation, because it would win the Romans over to friendship so that they would voluntarily liberate the subject race. The alternative was the latter's destruction, or at least disintegration. To accept his Messiahship was the only hope of his folk. It was his realisation, as time passed, that his people had rejected, not only him, but their one hope of national, as well as spiritual, salvation, that led bit by bit to his distress and growing agony of spirit. He went to the cross loyal to his faith both in God, and in his destiny, but overwhelmed by a sense of tragic failure, and with the torment of this failure on his heart.

I asked recurrently, on reading the book, whether the Jesus of Cadoux was great enough to have become the foundation of the whole vast structure, development and heritage of Christianity. It is a question raised in the reading of other modern expositions of the theme. Only adequate causes can issue in great results. One can agree with the author when he writes, "It must seem to many a far cry from the picture of Jesus sketched in the foregoing pages to the portrait familiar to us in the typical 'Life of Christ', produced in Victorian days, depicting the saintlike teacher, as he moved slowly up and down Palestine, saying to people, 'I am he! I am he!', and gently rebuking all and sundry for not believing

in the Nicene Creed", and one can welcome the difference, from the realistic standpoint; yet one may be pardoned for inquiring whether the modern picture is always, in all respects, more credible than the Victorian from an opposite point of view.

Cadoux is dead. He died in 1947, at only 64 years of age, just after the book had gone to press. One wishes he were still with us. There are points in his work one would like to have talked to him about. But it was his last testament, so that is final. No answers will be given. One wonders whether, perhaps, there might have been matters on which he might have changed his mind, if he had lived, and further developed his thought.

THE QUEST OF THE HISTORICAL JESUS

By G. Randall Jones, B.D.

IN MANY quarters nowadays there seems to be a growing impression to the effect that the clouds which obscure the historical Jesus are so thick as to be impenetrable. "There is no such thing as history; there are only histories." That is to say, what we call history is not simply the record of facts; it is the record of facts, plus the historian's interpretation of the facts. In the same way, and Schweitzer notwithstanding, there is no such thing as "the Quest of the Historical Jesus". All we can have is a series of quests, and, in the case of the historical Jesus, the materials for a successful quest are lacking. At least, so many people think.

When I was a child I thought that what was wrong with Christianity was that Christians had been so much concerned with the Christ of Faith that they had lost touch with the Jesus of History. What was required was to get "back to Jesus"—the Jesus of Nazareth. So, in my simplicity, I started out on a quest—my quest—for the historical Jesus.

I soon found that I had undertaken more than I had bargained for. It is easy to draw a distinction between the Christ of Faith and the Jesus of History, but to find the Jesus of History is another matter. We have the New Testament records, of course. But are they reliable? Are they adequate? As Dr. Estlin Carpenter pointed out: "From the miraculous conception of Jesus to his ascension into the sky, his life appears to be enveloped in a radiant haze of myth. We are necessarily ignorant of many things. We do not know within a margin of some years the dates of his birth or death. The length of his public career cannot be determined with any certainty. All the particulars of a biography in the modern sense are wanting." (*The Historical Jesus and the Theological Christ*, p. 15.) Nearly forty years have elapsed since Dr. Carpenter wrote those words, and the intervening years have brought added force to what he wrote.

As he put it: "The Gospels are not so much lives of Jesus in the modern sense, as apologies for Christianity, and, above all, for the Messiah's death. They do not fulfil any of the conditions of biography as we understand it; they are edifying narratives explanatory of the origin and claims of the Church" (p. 42). And again: "Our Evangelists present us with the speech of Jesus transferred from his native vernacular into Greek, and in the process of translation new shades of meaning may have been imparted to his words" (p. 61). Therefore, if we would know what Jesus actually said, it will by no means be sufficient to be able to read the Gospels in the original Greek; we must get behind the Greek to the "native vernacular"—the Aramaic—in which Jesus spoke. Else we may be tricked by "new shades of meaning" which have crept into the Greek translation. Even when we have got to the Aramaic—if ever we get there!—we must have acquired such knowledge, or possess such insight, as will enable us to feel "at home" in the "climate of opinion" which prevailed in Palestine in the days of Jesus.

From all this it follows that those who engage in a serious Quest of the Historical Jesus are engaged in a very difficult undertaking—so difficult that many have pronounced it an impossible undertaking. But to call it impossible is, I think, an exaggeration. An anatomist, if shown a single bone, can reconstruct the whole skeleton of which the bone formed a part—and this even in cases where the skeleton belonged to an animal now extinct. So, granted that the New Testament contains only the fragments of a biography of the historical

¹Pelican Books, 1s. 6d.

Jesus, it might be possible to build up a record which would be a true "life" of Jesus. It would be difficult, but it could be done.

Many attempts have been made to do it. One of the best of them, so far as I know, was made about nine years ago, by Mr. Hugh J. Schonfield, in a book entitled: *Jesus: a Biography*. It created quite a stir when it was first published, and was very favourably reviewed in THE INQUIRER. Many people wrote to the author to say that he had enabled them for the first time to appreciate that Jesus was "a real person." Unfortunately, the book has long been out of print, and even advertising failed to produce a single volume second-hand. Now a second impression has been printed, and published by Herbert Joseph at 12s. 6d.

Mr. Schonfield has outstanding qualifications for his difficult task. He is at home in Hebrew, Aramaic and Greek; he has travelled widely in Bible lands; he has had practical training as historian and biographer; he is able to take the fullest account of archaeological discovery and philological research. What is even more important, he has the gift of sympathetic insight—the knack of being able to "get inside the skin" of the various New Testament and other contemporary or near-contemporary writers. He combines a scientific reverence for truth with a profound religious faith. The result is that his biography of Jesus has a vividness, a naturalness, which carries conviction with it.

Mr. Schonfield does not call himself a Christian, because he fears that such a designation is open to misunderstanding—as perhaps it is. But, from my acquaintance with his other writings, I have no hesitation in saying that he is a Christian in the sense in which that term is commonly used in the circles in which THE INQUIRER circulates. He regards himself as a follower of the Prophet of Nazareth, and, as a modern interpreter of what that Prophet thought and said and did, he has given us a book which sweeps away the clouds that veil the historical Jesus. No one is entitled to say that the Quest of the Historical Jesus is vain unless and until he has given full consideration to what Mr. Schonfield has written.

LAST FLIGHT

By Charles M. Kelly, B.A.

EARLY OCTOBER found the beeches bronzed masses of whispering crispness; brambles still bore their black fruit, unwanted by the birds that still fed over the open stubble fields. Along the coast salmon waited, swinging about in the tides in the river estuaries for rain that would give afresh to the streams and enable them to make passage to the shallow pools inland. A strained quietness lay over land and sea. In the sky wedges of duck drove southward, telling of the hard weather that followed them. From fiords of the midnight sun they came flying low, scarcely a wingspan above the waves' crests.

Crouching in the weeds that moved lazily in the gentlest of breezes, I watched the skeins arrive—too tired and too weary to eat. As light went from the sky they settled on the mud to sleep. At dawn they lifted from the shore and the leaders guided them over the sandhills to lakes and weed-ringed ponds where they slaked the sea salt from their long throats. Full light showed the shore deserted; the whistle of their pinions had died away, leaving me only the soft swish of the calm tide. Each evening as autumn lingered they flighted to feed on rotted potatoes and rain-swollen grain in the valley fields.

The gale broke in blind fury, tearing at the trees and flattening the protesting reeds on the shore. Through wind and darkness the drakes led their skeins to the lee of hedges and boundary walls, but the first grey of dawn sent them to the loughs high in the hills, where for months in the year only the spreading ringlets of feeding trout showed any sign of life. Close to the wind-waved heather they flew, seeking the shelter of gully walls and rocks, tossed from their course by eddies blowing from high grounds. It was almost clear daylight when they reached the loughs; a wild company that sensed every movement in the hills—a strong company that could combat its natural enemies.

The gale continued to wrench at rock and tree, and earlier each shortening day, at dusk, the duck went to the farm lands. An old drake found shelter and food for his flock in a field of unscaped corn, and to that spot he sped on his way. He scarcely swerved from his line when he saw the

sack-wrapped shepherd trudging downhill to his cottage, but beat on to the field. Three times he circled its trodden, water-logged haven, straightened his wings and slipped sideways like a falling stone. He checked and sat back on his tail. Too late he caught the soft sheen of raised gun-barrels. He flung himself upward and the wind caught him as the tongue of flame sprang out. The black dog ran to retrieve his body as it thumped into the straw. When the wedge reformed a mile away, a young drake was the arrow's head, and one arm of the V was a bird short.

THE WAY

Lo! not by miracle or sign
Can we transfigured heights attain,
Nor seeking God in distant realms
The shining heavenly ramparts gain;
But by the love of simple things
In friended ways our souls are fed,
In love that blossoms like a flower,
And joy that comes unheralded.

MURIEL HILTON.

THE HIBBERT JOURNAL

THE *Hibbert Journal* for July presents us once more with the quarterly fruits of much varied thinking, whose profundity our more humble weekly can only hint at and content itself with indicating its range. The Earl of Darnley auscultates the world's breast for deep-seated tremors and, removing his stethoscope, pronounces upon his findings with much anguish and acuteness. He detects palpitations which denote a crisis. Perhaps his diagnosis is slightly panic-stricken, but it is written with attractive directness. Arresting extracts are given from Dr. Jacks's forthcoming translation of Loisy's *Origins of the New Testament*. Alfred Loisy's views on Christian origins are of the kind which, according to distinguished professors of orthodoxy like Dr. T. W. Manson, should make people holding them resign their ministry and go to work in a fish-and-chip shop. But most of us are likely to find Loisy stimulating and exciting. The Editor has an interesting note on Loisy's association with the *Hibbert*, in the course of which he raises some acute general questions. Nicholas Berdyaev, the Russian philosopher who died recently, is the subject of an enlightening article by Stefan Schimanski, made all the more effective by some personal sidelights. It is supplemented by further notes by Dr. Heinemann, on p. 365. An article by Constance I. Smith on Buber and Kierkegaard will have a more specialist appeal. It is so nobly, so impressively profound and difficult that I am reminded of what Alice said when she read the poem: "Somehow it seems to fill my head with ideas, only I don't know exactly what they are!" Professor H. Bompas Smith has a reinterpretation in modern terms of the Pauline doctrine of the fullness of God, which many will find profoundly helpful. The article "Doom or Development", by Dr. Richard Ullmann, provides, if I may so describe it, a supplementary counter-blast to Lord Darnley's aristocratic gloom. The emphasis is happily upon Development. We descend into the depths again with "The New Apocalyptic", by John S. Hoyland, who believes that "American Christians are awake, as British Christians are not, to the appalling urgency of the situation created by the atomic discoveries on the one hand and by the drive for the 'preventive war' on the other"; his conclusion is that the only solution lies in the formation of a World Government. We emerge into the light again with Dr. Margaret Wiley's article on "Richard Baxter and the problem of Certainty". She underlines the "sceptical pattern" in Baxter's thought and adds unexpectedly to his religious significance in the process. There follows a careful study by R. D. MacLeod, of Church statistics for England from the year 1851, an interesting article on the mystical element in H. G. Wells, by the Rev. Sydney Spencer, and an article distinguishing between the real and the fictitious parasite in a socialist economy, by the Rev. L. O. Henderson. There are the usual masterly surveys of philosophical and religious literature and book reviews from various hands, of which the Rev. J. M. Lloyd Thomas's comments on Dean Inge's "Mysticism in Religion" are especially noteworthy. As from next October the price of the *Hibbert* is to be raised to 3s. 6d. per single copy—thus sadly but with dignity does our distinguished contemporary move with the times!

A.B.D.

"LOOKING ROUND"

Mostly at Unitarian Affairs

A CORRESPONDENT from Doncaster sends me the following extract from the *Doncaster Free Press*:—

"Outside the Doncaster Free Christian Church appears a notice reading: 'The Church where men and women do not agree to think alike but all agree alike to think.' For this reminder of the need for tolerance we are indebted to the people of the Free Christian Church. How much more acceptable in the sight of God must such an attitude be and how strikingly it compares with those narrow creeds and doctrines which declare that their followers must surrender themselves utterly, unquestioningly, deviating not one inch from the code, so that even attendance at a service at a place of worship outside one's own is a sin. A worshipper at the Free Christian Church is not told that he must accept without question everything he hears from the pulpit, but he is invited to ponder upon the minister's words, to test them against his own reason, intelligence and experience and, if he so chooses, to go to the churches of other denominations and hear what they have to say. That, surely, is a sign of strength and any contrary attitude a confession of weakness."

The old graveyard at the Great Meeting, Leicester, dating from 1708, has been transformed into a Garden of Remembrance, which forms a very pleasant oasis in the heart of the city. This has been done as a memorial to the late Mr. J. Russell Gimson, who was Secretary of the Chapel for 37 years. The appreciation by the congregation of his fine character and devoted service has been recorded by a slate tablet placed on the Chapel.

On Sunday morning, July 25, an impressive service of dedication was held. Dr. Millard, Chairman of the Vestry, gave an address. The table was unveiled by the Minister, Dr. Hurn.

The Rev. R. W. Davidson, of West Kirby, has accepted an invitation to the pulpit of the Hindley Church, and will be taking up his new duties in October.

Broadcast Service. The B.B.C. Evening Service at 7.45 p.m. on Sunday, August 8, in the Home Service, will be broadcast from the Dunmurry First Presbyterian Church (Non-subscribing), Belfast, conducted by the Minister, the Rev. John McCleery.

"INQUIRER."

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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CORRESPONDENCE

A SIMPLE DEFINITION

Sir,—The objections to the Hibbert phrase, "Christianity in its simplest and most intelligible form", have been expressed by Lewis Carroll far better than they could be by me:—

He had bought a large map representing the sea,
Without the least vestige of land:
And the crew were much pleased when they found it to be
A map they could all understand.
"What's the good of Mercator's North Poles and Equators,
Tropics, Zones and Meridian Lines?"
So the Bellman would cry: and the crew would reply,
"They are merely conventional signs!
Other maps are such shapes, with their islands and capes!
But we've got our brave captain to thank
(So the crew would protest) "that he's bought us the best—
A perfect and absolute blank!"

But even criticism of the negative should not be destructive. May I point out that in fact the General Assembly does sponsor a simple and effective answer to the question, "What is Unitarianism"? It is to be found inside the front cover of the Year Book, and is neither negative nor nebulous.—Yours,
Liverpool. L. A. GARRARD.

NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

AT A RECENT meeting of the Committee of the Western Union of Unitarian and Free Christian Churches, it was reported that 1,500 copies of a leaflet summarising the three addresses given at the Ilminster Assembly had been printed, and more than half of them had been sold already, nearly covering the printing costs. The Committee devoted much consideration to future policy and propaganda. Efforts are being made to arrange a Summer School for Lay Preachers and Sunday School Workers at some convenient centre in the West of England in the early summer of 1949, and the services of the newly-appointed District Minister, the Rev. G. Randall Jones, are available for week-night lectures and occasional Sunday engagements. He will be at Crediton on August 29, Taunton on September 5, Cirencester on September 12 (Tercentenary Services), and Yeovil on September 26 (Harvest).

The 168th Sunday School Anniversary Services at Bridgwater, conducted by the Rev. H. H. Cheetham, were an outstanding success. A visitor from a neighbouring town commented most favourably on the inspiring character of the preacher's utterances and the excellence of the singing by the Sunday School scholars. Another very successful School Anniversary was at Crewkerne, where the guest preacher, the Rev. B. L. Golland, had a congregation of 85 in the afternoon and smaller but substantial congregations in the morning and evening. Scholars from the Ilminster Sunday School assisted at a special Service at Yeovil recently.

The Rev. W. Beer, of Ilminster, was Chairman at the Birthday Festival of the Ilminster Branch of Toc H, when there was a large gathering. A new departure for the Unitarians in Gloucester occurred on a recent Sunday, when the Minister of Southgate Congregational Church—an off-shoot of Barton Street Chapel—occupied the pulpit at Barton Street Chapel. The Unitarian Church in Newton Abbot reports good congregations during the past month, coupled with the hope that some of the visitors will become permanent additions.

Conigre Chapel, Trowbridge, was crowded on Children's Day, when the ninth Rose Queen was crowned. A Garden Party and Sale, at Oakfield Road Church, Clifton, raised £52—the third half-yearly Sale in succession at which £50 or over has been realised. The Women's League at Cheltenham had an international flavour during the past month—two talks by a lady who had been staying in Berlin, and another by a lady recently returned from a visit to Spain. The Unitarian League in Plymouth has been discussing "Freedom"—conflicting opinions emerged as to whether the much-complained-of regulations, rationings, strikes and queues were minimising or maximising our freedom. The Unitarians in Torquay may fairly claim that there is plenty of artistic talent in their congregation—three of their members have had pictures exhibited in the recent Annual Exhibition of the Devon Art Society, and another prepared the drawing depicting the front elevation of Unity Church which is reproduced in the current issue of *The Unitarian*. The article which accompanies the illustration was written by the Rev. C. W. Townsend, Minister of Unity Church, with an addition by Mr. F. Williams, the Chairman.

Aberystwyth.—After the Service at New Street Meeting House, on Sunday, July 25, a cheque was presented to Mr. and Mrs. Leslie Thomas as a token of appreciation of their services for the last two years. Mr. Thomas has been Arts Master at the County School during that period. He became organist at the Meeting House on arrival from Swansea, and both he and Mrs. Thomas have rendered invaluable help in taking the pulpit on numerous occasions since there has been no regular minister. Mr. W. S. Jones, Chairman of the Church Committee, presided and expressed his warmest thanks to Mr. and Mrs. Thomas for catering so wholeheartedly into the fellowship of the Meeting House and spoke of his keen regret at their departure. Mrs. W. S. Jones and Mr. A. T. Grindley added their tribute of praise. The presentation was made by Miss Betty Pugh Jones, Secretary of the Women's League. The recipients suitably responded.

Dewsbury: Unity Church.—In the last few months there has been a gratifying improvement in the Sunday congregations; the Sunday School has been re-started; the branch of the Women's League has recommenced regular meetings; the schoolroom, which had not been used since its occupation by the military authorities, has been cleaned by voluntary workers and a caretaker has been appointed.

Schemes are now well in hand for the repair and redecoration of the schoolroom and an ambitious programme of social activities is being arranged for the Autumn and Winter.

The church is in the lay-charge of Mr. Edric Shaw, who was appointed last April. Mr. Shaw is a member of the congregation of Mill Hill Chapel, Epsom.

Kidderminster.—At the morning Service, on July 25, a brass tablet was dedicated to the memory of the late Rev. James E. Strang, Minister of the New Meeting House from 1905 to 1941. Owing to the war the erection of this tablet had been delayed. The Mayor and Mayoress (Councillor and Mrs. J. E. Talbot) attended the Service and the Mayor read the Lesson. Tributes to Mr. Strang's warm and friendly personality and his long and devoted service to the church, also his valuable work in the town in the field of education and as a member, and eventually Chairman of the local hospital, were paid by Mr. H. S. Burdett, President of the congregation. The tablet, which has been erected by members and friends of the church, was dedicated by the resident Minister, the Rev. H. Whistler.

Liverpool: Hamilton Road Unitarian Mission.—A brilliant Recital was given by R. S. Lewellyn, Organist of Gateacre Church on Sunday, July 25. The organ had been reconstructed and brought entirely up-to-date by pneumatic action, new keyboards and pedals, by Willis, of Liverpool, at a cost of £1,150, and they have made a very fine organ in the process. The Minister, Rev. Laurie Toseland, gave high praise to the Organist, Arthur Smith, for his painstaking care during the building period; also to his young people who had helped the Minister and his daughter scrub the church from end to end after the erection. The Recital concluded with a short Service of Thanksgiving, with Peggy Toseland as soloist, accompanied by Arthur Smith.

Shrewsbury.—High Street Church, and a much wider circle of friends are regretfully parting with Mr. and Mrs. J. Percy Evans, as they leave the town. At a meeting on July 25, much good will and appreciation of their past services was expressed, and was symbolised by the gift of a framed etching of the river and schools.

Watford.—During the July 25 Service of the Unitarian Fellowship, addressed by the Rev. G. E. O'Dell, a *Golden Treasury of the Bible* was presented on the members' behalf by Mrs. A. P. Scase to her fellow committee member, Mrs. V. Burgess, who expressed regret that after waiting nearly ten years for a Unitarian group to emerge in the town, removal to Norwich now meant severing a short but very happy connection. Typical of Mrs. Burgess's cheerful and ever-ready thoughtfulness was that in the throes of removal preparations she had come as usual with flowers for the table, refreshment for the speaker, and to play for the hymns.

In the Autumn the Watford Fellowship will commence holding two, instead of one, Services a month. Originally a question-time was included at each meeting, but that has been dropped in favour of monthly mid-week informal discussions, which have so far proved very successful.

CALENDAR

SUNDAY, AUGUST 8th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Mr. I. AP NICHOLAS.
ACKINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
ANSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANDELL, (See Lytham St. Anne's.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Rev. T. E. NUTTALL.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BEFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BEFAST, First Church, Rosemary St., 11.30 and 7, Rt. Rev. R. W. WILDE.
BEISLES GREEN (nr. Sevedcocks), Unitarian Ch., 6.30, Rev. G. E. HALE.
BELLINGHAM, Free Church, South St., 11.15, Mr. J. REECE WALKER.
BIRKENHEAD, Unitarian Church, Beasborough Rd., 6.30, Mr. C. G. DOVEY.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. JOHN BRIGHT.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Rev. MEYER KLUGER.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. E. T. PEARCE.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSLAND.
BOLTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BORNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. DUDLEY RICHARDS.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BREDGWATER, Christ Church, Dampier St., 11, Rev. W. G. TOPPING, 6.30, Mrs. M. ANDERSON.
BREIFORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRIGHTON, Lewin's Mead Meeting, 6.30, Rev. E. SHEWELL PRICE.
BRIGHTON, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 6, Pastor J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUND, Churchgate St. Chapel, 6.30, Mr. E. HATCHER.
BURY, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CAMBRIDGE, The West Grove Un. Church, 11 and 6.30, Mr. S. R. BUTLER.
CARLEISLE, Un. Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHELTENHAM, Unitarian Church, Hammond Hill, 6.30, Mr. C. H. COLE.
CHELTENHAM, Rayhill Un. Ch., 11, Study Service, 6.30, Mr. W. DUTTON.
CHESHAM, Matthew Henry's Ch., 11 and 6.30, Rev. F. HENNING VAUGHAN.
CHESHAM, Elder Yard Chapel, 10.45, Mr. T. H. MOORE, 6.30, Mr. J. WOODHOUSE.
CHICHESTER, Adoration, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CHICHESTER, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WHITFIELD.
CHICHESTER, South, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
CHICHESTER, New Great Meeting House, Holford Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.

CREWE, Free Christian Church, Beech St., 6.30, Mr. WATTS.
CREWKERNE, Un. Church, Heritage St., 11 and 6.30, No Services.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. A. B. DOWNING.
DEAN ROW, 10.45, STYAL, 6, Mr. TREACHER.
DENTON, Wilson St. Chapel, 11 and 6.30, Rev. J. CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Supply.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Mr. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, closed until Sept. 5.
GAINSBOROUGH, Unitarian Church, Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St., Un. Ch., 11, Rev. ALEXANDER REID, 6.30, No Service.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadow Chapel, 6.30, Closed during August.
GUILDFORD, Ward St. Church, 11.15, Closed during August.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. E. PRASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Supply.
HINDLEY, Presbyterian Church, off Market St., 10.45, Mr. BOWDIN, 6.30, Rev. F. KENWORTHY.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Mr. J. REECE WALKER.
HOWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDESFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HUNSLY, Unitarian Church, Joseph St., 6.30, Supply.
HULL, Park St. Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.
KENDALL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Dr. FISH.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Mr. A. G. WHITTAKER.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. C. V. WALTON.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LEITCHWORTH, Vasant Hall, Gernon Walk, 6, Supply.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Mr. J. FORMAN.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Mr. D. PATTERSON.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Dr. H. TAYLOR.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. ALUN WILLIAMS.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. B. DOWNING.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Avenue), S.W.2, 11, —.
LONDON, Essex Ch., Notting Hill Gate, 11, 3.30 and 6.30, Closed during August.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 11, Rev. J. C. G. BURTON. No Evening Service.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORNELL.
LONDON, Hampstead, Roslyn Hill, 11, Rev. H. H. CHETHAM.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HENKINS.
LONDON, Ilford, High Rd., 6.30, Rev. G. E. O'DELL.
LONDON, Kilburn Un. Ch. Ch., Quez Rd., 11, Mr. A. W. CRAMPTON.
LONDON, Lewisham, Unitarian Church, High St., 11, Mr. PETER SANDYS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Closed for holiday.
LONDON, Maudslayi St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. D. HUGHES.
LONDON, Richmond Free Church, Ormsd Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyd St., Kenish Town, 6.30, Rev. GORDON BURNLEY.
LONDON, Stamford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWSON.
LONDON, Theistic Church, 1 Grosvenor Place, 11, Closed during August.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. ARTHUR J. LONG.
LONDON, White Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 2nd Sundays, August 15, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GREEVE.
LOUGHBOROUGH, Victoria St., 6.30, Mrs. A. C. WILLIAMS.
LYTHAM ST. ANNE (ANDELL), Unitarian Ch., Channing Rd., 11 and 6.30, Rev. H. CHAMBERLAIN.

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 WRIGHT.
 MANCHESTER, Failsforth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL
 WAREING.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30,
 Rev. F. COTTER.
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 MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Monoton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, —.
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 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, Closed during
 August. Reopening Sept. 5, 6.30.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30,
 Supply.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MELBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MIDDLETON, Old Rd. Chapel, 6, Rev. J. EVANS.
 MORECAMBE, see Lancaster.
 MORETONHAMSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W.
 WARRINGTON.
 NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place,
 11 and 6.30, Rev. C. G. BOLAM.
 NEWCASTLE, Seaford, Unitarian Old Meeting House, 6.30, Rev. W. J.
 McELDOWNEY.
 NEWCHURCH (Rosedale), Bethlehem Unitarian Church, 10.30 and 6,
 Rev. F. SOELL.
 NEWPORT, La.W., Unitarian Church, High Street, 11 and 6.30, Rev.
 LAWRENCE CHANDLER.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kenning Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
 NORWICH, Octagon Ch., Colegate, 11, Mr. A. H. BENTLEY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. CHARLES
SIMPSON.

OLDHAM, Lord Street Church, 10.45 and 6.30, Supply.

OXFORD, Manchester College Chapel, Closed until Oct. 10.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.

PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev.
E. H. KERSLEY.

POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.

PORTSMOUTH, High Street Chapel at 62 Kingston Crescent, North End,
6.30, Mr. J. R. STURGESS.

PRESTON, Unitarian Church, Church St., 6.30, Supply.

PUDESEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Mr. Wm.
MILLAR.RINGWOOD, Hants, The Meeting House, 1st and 3rd Sundays, 11, 2nd,
4th and 5th Sundays, 6.30, Rev. Dr. J. C. FLOWER.

ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. CHAS. BARTLETT.

SALE, Atkinson Rd., 11, Supply.

SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. H.
KEMSHALL.SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A.
KENNEDY.

SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.

SHEFFIELD (Attercliffe), 6.30, Mr. W. E. WALKER.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.

SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SIDMOUTH, Old Meeting, High St., 11 and 6.30, Rev. L. HINES.

SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30. Closed
during August.SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr.
PETER SANDYS.

SOUTHPORT, Portland Church, 11 and 6.30, Rev. E. H. MORRIS.

STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. KIELTY.

STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.

STOUBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev.
ROSALIND LEE.SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY, 11,
Free Christian Meeting House, Pennard, Rev. BASIL VINEY.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Alderman C. H. GOODLAND.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.

TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.

TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.

TROWBRIDGE, Congreg. Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Mr. E. C.
TOWNSEND.WAREHAM, South Street, Unitarian and Free Christian Church. Service,
4 p.m. PLEASE NOTE—Visitors specially welcome.

WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TONKIN.

WARWICK, High St., Church, 6.30, Rev. GORDON COOPER.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.

WHITBY, Flowergate Old Chapel, 6, Mr. T. KETTLE.

WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.

WOODHALL SPA, Mill Lane, 2.30, Rev. CHAR. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Closed during August.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to
attend a Unitarian Church. For information write to the Secretary,
the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.**CANADA**MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson
St., 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue
West, 11, Rev. A. HODGKINS.WINNIPEG, First Federated Church, Sergeant and Banning; 11, English,
7, Icelandic, Rev. P. M. PETURSSON.**AUSTRALIA**ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. ALLAN
BROWN.MELBOURNE, Un. Church, Cathedral Place, C.2, 11 and 7.30, Rev. Wm.
BOTTOMLEY and Rev. V. JAMES. Monthly at 4.PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H.
FRATHERSTONE. Phone: W. 2875.SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde
Park, 7.15, Rev. COLIN GIBSON.**NEW ZEALAND**AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Mr. K. THOMAS.
WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton
Quay.**SOUTH AFRICA**

CAPE TOWN, Host St., 11 and 7, Rev. D. S. LIVINGSTONE.